Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL VI. BOSTON, SATURDAY, AUGUST 18, 1827. NO. 33.

POETRY.

THE DESERTED HOUSE.

Gloom is upon thy lonely hearth,
O silent House! once fill'd with mirth;
Sorrow is in the breezy sound
Of thy tall poplars whispering round.

The shadow of departed hours
Hangs dim upon thine early flowers;
Even in thy sunshine seems to brood
Something more deep than solitude.

Fair art thou, fair to the stranger's gaze,
Mine own sweet home of other days!
My children's birth-place!—yet for me
It is too much to look on thee!

Too much! for all about thee spread,
I feel the memory of the dead,
And almost linger for the feet
That never more my step shall meet.

The looks, the smiles,—all vanished now,
Follow me where thy roses blow;
The echoes of kind household words
Are with me midst thy singing birds.

Till my heart dies, it dies away
In yearnings for what might not stay;
For love which ne'er deceived my trust,
For all which went with "dust to dust!"

What now is left me, but to raise
From thee, lorn spot! my spirit's gaze,
To lift through tears my straining eye
Up to my Father's House on high?

Oh! many are the mansions there,*
But not in one hath grief a share!
No haunting shades from things gone by
ay there o'ersweep the unchanging sky.

And they are there, whose long-lov'd mein
In earthly home no more is seen;
Whose places, where they smiling sate,
Are left unto us desolate.

We miss them when the board is spread,
We miss them when the prayer is said;
Upon our dreams their dying eyes
In still and mournful fondness rise.

But they are where these longings vain
Trouble no more the heart and brain;
The sadness of this aching love
Dims not our Father's House above.

Ye are at rest, and *I* in tears,†
Ye dwellers of immortal spheres!
Under the poplar boughs I stand,
And mourn the broken household band.

But by your life of lowly faith,
And by your joyful hope in death,
Guide me, till on some brighter shore,
The sever'd wreath is bound once more.

Holy ye were, and good, and true!
No change can cloud my thoughts of you.
Guide me like you to live and die,
And reach my Father's House on high!

* "In my Father's house are many mansions."—St. John, chap. xiv.

† From an ancient Hebrew dirge—"Mourn for the mourner, and not for the dead; for he is at rest, and we in tears."

DOCTRINAL.

FOR THE CHRISTIAN REGISTER.

REVIVALS.—No. 2.

One of the most remarkable characteristics of these "revivals" is their bold and extravagant claim to a supernatural origin. It is asserted, without qualification, that they are, in a peculiar sense, the work of God. When an excitement of this nature is observed in any place, it is immediately reported that the Lord is visiting that place with his special favour. The inhabitants are all anxiously exhorted and implored to embrace this opportunity of securing the divine favor, an opportunity which may not be again vouchsafed for many years. Indeed the free grace of God is quite circumscribed and curtailed by the theory on which these revivals are founded. For it is represented as performing a kind of circuit over the earth, visiting various regions and towns in succession, and sending down its refreshing showers periodically, or only after long and indefinite intervals. It is represented too as acting simultaneously upon masses of men, rather than upon individuals, separately.

Now we remark of this characteristic of religious revivals, that it is altogether an assumption, totally devoid of scriptural authority and evidence. I demand the chapter and the verse which declares that God bestows his gracious answer and blessing only to the loud cries and vehement expostulations of assembled multitudes, but denies it to the still and secret prayer of the humble and devout petitioner? Where are we told that the grace of God is shackled and limited, so that he can only at stated seasons grant our requests? The language of scripture is very explicit on this point, and is the most satisfactory refutation of the pretensions just mentioned. "Ask," says our Saviour, "and ye shall receive, seek and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." I would fain be referred to the passage which mentions these excitements, which predicts that they shall take place, or which declares that modern revivals are miraculous. If no proof can be adduced from scripture, their supernatural origin must be inferred solely from the nature and circumstances of each individual case. On all true and just principles they must be regarded as natural occurrences, until they are clearly proved to be preternatural.

Now one of the most convincing proofs of the earthly and human origin of modern revivals is to be found in the *plans* and *contrivances* which are employed to get them up. The getting up of a revival has now become quite a regular and systematic affair, conducted by definite and established rules, and demanding a considerable amount of mechanism and skill. We frequently hear of persons experienced and skilful in producing revivals, who are sent for into districts where such excitements are desired, in order to create or to cherish them. When I consider the great and complex apparatus usually set in motion to excite and spread a revival, I am astonished at the presumption and inconsistency which ascribe to a divine source what is evidently a mere piece of human contrivance.

But we shall be better convinced of the human origin of these revivals, when we consider in the next place, the methods and instruments usually employed to affect the minds of those who are expected to be the subjects of the revival, or who are brought within the sphere of its influence. These methods and instruments are three—*fear, sympathy, associated action*. The first and great aim seems to be to drive the inquiring and anxious sinner to a state of complete hopelessness and utter despair. To effect this, the most violent and impassioned appeals are made, not to the reason, not to the judgement, but to the imagination, the conscience, and the feelings. The individual's natural guilt and total depravity, his utter enmity to God and hostility to his law, are held up to his view, depicted in a coarse but bold manner, and magnified by all the horrid conceptions of a wild and fervid fancy. The wrath of an offended and implacable Deity, of stern and unbending justice, who rigorously demands the fulfilment of the whole law, and who has no compassionate or relenting feeling for human infirmity, is next represented in strong and glowing language. The abyss of hell is then opened before them—the shrieks of the damned are sounded with a voice of thunder into their ears, and the smoke of the elemental fire in which they are involved is portrayed as curling around them and ascending up for ever and ever.—On the brink of this gulf of torment and wo they are told that they are standing, and are every moment on the point of being plunged into it—that it is a punishment which they richly deserve on account of their corrupt nature, and that there is no hope of escape for them except by an entire change of their nature, which can be effected only by the immediate act of God's converting grace, which grace is dispensed arbitrarily, without any reference to personal character or conduct. This diabolical language and these blasphemous principles are often set forth with a rude and untamed eloquence, with great apparent sincerity and zeal, and, as might be expected, are very terrific and appalling. To the weak and to the timid, the ignorant and the superstitious they appear, as they must to every one who believes them, dreadful and overwhelming. The mind cannot sustain itself under the prospect of such manifold and aggravated horrors, and it sinks down overpowered by their magnitude and weight. Thus exhausted and enfeebled, it is willing to believe any thing—to admit any thing—to consent to any thing which shall afford even a probability of escape from so terrible a fate. This is the first step in the sinner's conversion—what is technically called his *conviction*. He is now brought to confess his native sinfulness and guilt—and he generally does this without hesitation or reserve—readily acknowledging that he is the vilest and most culpable of all God's creatures. As his confessions are generally made in the abstract and aggregate, no very nice attention is paid to exactness and truth. He generally makes himself far worse than he really is, and seems in some measure to be proud of his superior iniquity, and to glory in his unrivalled wickedness. Now comes the second stage of the conversion—which may properly be regarded and called the *reaction*. A man in the situation we have described, is sunk as low in despair as he can possibly be. It is impossible from the nature of the human mind, and the human passions, that he should continue in it long. A change in the state of his feelings must take place, or he will be driven to idiocy or madness, which is not unfrequently the case. Now any change must be from despair to hope—and this change is therefore technically called "obtaining a *hope*"—"passing from death unto life"—and is frequently designated by other phrases equally forcible and expressive. The ascent from the lowest glimpse of hope to the highest degree of assurance, is slow, but gradual, progressive, sure. The convert now deems himself, and is regarded by others, as safe. He believes all the doctrines which have been presented to him, whether he understands them or not. He has passed through the whole process. He has experienced a *change*—he has experienced religion. His spiritual condition is no longer precarious and uncertain. He feels himself perfectly secure. His assurance and presumption are now as remarkable, as was his previous consternation and despair.—From thinking meanly, he now comes to think of himself more highly than he ought to think. He is apt to be inflated with that worst kind of pride—spiritual pride. He looks upon himself as the elect of heaven, the favorite of God, and upon all who have not passed through the same change, as the opposers and enemies of God. As he was formerly distinguished by exaggerating his sins, he is now equally notorious for overrating his religious gifts and graces.

Such is the process, through which the subject of a revival is made to pass; and such is the state in which he is usually left. I do not pretend that this is an exact representation of every conversion which takes place in such periods of excitement. I do not assert that there is always so much extravagance and terror, so much despair and assurance exhibited. But I do say that this is a specimen, and not an exaggerated one, of what always takes place in these seasons of awakening. I might refer to revivals which have occurred within the last year, at Utica, and at Troy, in which alarm and uproar, fanaticism and excess, prevailed to a degree far greater than I have supposed in the case which I have described. The first and efficient instrument always employed in these revival is *fear*—fear of God's wrath and of hell fire. The object seems to be attained when the individual is completely bowed down and prostrated—when his faculties are bewildered, his sense of God's paternal character obliterated, and when the only conception of the Deity presented to his mind is that of a stern, unrelenting avenger.

Now I ask the reader to pause, and to reflect seriously and calmly whether he would wish to see such an excitement produced in this town? Is it a thing which you can earnestly desire, and for which you can sincerely and devoutly pray? Are you anxious yourself to become the subject of such a revival? are you desirous that your children should pass through such a process and change?—Would you permit their tender consciences to be thus alarmed, their delicate feelings to be thus lacerated, and their young and ingenuous minds to be filled with such false and appalling views of the divine character?—Would you think it proper or expedient for the ministers of the gospel to countenance and encourage such excitements? Would you not, on the other hand, deem it to be their duty to lift up their voices and record their testimony against all such enthusiasm and extravagance, and to use all suitable and efficient measures to prevent and check them? I doubt not what will be your answers to these several inquiries. I have too much confidence in your sense of propriety, to suppose that you can regard such proceedings with approbation. Believing as I trust you do, that religion is a calm, tranquil, rational thing, an affair of the understanding, as well as of the feelings, a matter in which decorum as well as zeal should be manifested, I do not fear that you would participate in such enthusiasm and excess. It was, however, to confirm you in your present preference of a peaceful and rational system of religion that I have now spoken of some of the characteristics of what are called "revivals of religion." In this paper I have but entered upon the subject, which is a large and comprehensive one. I purpose, in succeeding papers, to resume the discussion.

ZUINGLE.

MR. MOTTE'S SERMON.

In the two last numbers of the Register we gave extracts from the late Sermon of Mr. Motte, delivered at Charleston, S. C. In this week's paper we give the concluding part of the Sermon.

But I would now humbly confine your attention to the singleness of the profession indispensable to Christian communion. He that believeth that Jesus is the Christ is born of God. The acknowledgement of his *divine authority* constitutes a Christian, as far as belief is concerned. Other points are of great, but yet of secondary importance: his miracles, prophecies, resurrection, &c. are subservient to this conviction: they prove him to be the Messiah. All who hold this, if God be true, hold the head.

Among other advantages of the simplicity of this creed, we have to thank God for being furnished in it with an easy and intelligible principle of union which might bind all Christendom together, round the globe and through all time. We know who is a brother in Christ. I ask not assent to perplexing dogmas expressed in the language of men. I inquire not whether you have studied metaphysics. I do not reservedly draw back, until I have taken the gage with my measure of the length and breadth and depth of your theological system, and weighed in my balance the results of your inquiries in what does not touch the Supreme authority of the Gospel. But, brother, believest thou in Christ? and I take you by the hand, and we are one already in what lies nearest to our hearts.

It is on this principle, that the communion table of this church is spread for all who love our Lord Jesus Christ. In this, it is known we differ from many churches; which, not satisfied with the simple creed that appears to us so conformable to scriptural and primitive usage, in addition to the belief that Jesus is the Christ, require a sent to more than 300 propositions. While we pretend not to impeach their motives, and believe them conscientious, we must still think the ill effects of this are obvious, and not so obvious as certain. The morose and exclusive temper is confirmed by conscientious illiberality; and the meek and amiable spirit of Christian candour is bound by the principles of its church to needless fears for a brother whom it cannot convince, and has to endure the melancholy and somewhat paradoxical pain of pitying in despair, where still it pretends not to impute a crime. Surely the world, with its selfish interests and jealous rivalries, drives men far enough apart: why force the gentle religion of peace to come into the unholy tumult, and with sanctions which conscience dares not disavow, aggravate and multiply the hostilities of breasts already inflamed with demoniac passions? Let us at least have one subject on which all can be at peace. Let us have one interest in which we may feel that we are too deeply concerned in common not to harmonize in the pursuit. Let us have one quiet place to which we may resort without losing the temper of the Christian; and there, throwing aside resentment, animosity and strife, kindle and cherish universal love, as the children of the same good father, travelling along the same flinty road, directing our weary footsteps to the same everlasting mansion of rest and joy.

This is what you have aimed at, my hearers, in the constitution of your society: and I congratulate you on the privileges you enjoy; privileges with which providence has blessed you without requiring the heavy price of a sudden disruption of all the ties and associations which naturally endear that house of God to our hearts, to which the footsteps of our happy childhood have followed those whom we first loved, and in which we have left their tombs and memorials to see them no more. Your gift is peculiar, and you will not fail to remember that, to whom much has been given, of them will proportionably much be required. I feel called upon on this occasion to trouble you with but one suggestion, which yet you may think the principles which distinguish you render peculiarly unnecessary. The Churches around repel you from their fellowship. This cannot but be a greater evil to them than to you; for from it may be expected, at least in some degree, the unsocial influences that make religion unamiable. But though you are free from the first action of such feelings, you may be provoked to the unworthy and equally pernicious reaction of resentful retaliation. Be on your guard. It least becomes you to recompense evil for evil. It is particularly incumbent on you, if it be possible, as much as lieth in you, to live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath. Trust in him who judgeth righteously, and be not overcome of evil, but overcome evil with good. Recollect, the opinions of men, however erroneous, however illiberal they may seem to us, are still a sacred thing, a privileged sanctuary not to be profaned by angry intrusion. Should one of us, therefore, see reason to adopt the sentiments of those who differ from us,—and it seems but fair to say the same, should one of them come over to us,—regard him with the mild aspect which becomes the consciousness of our own frailty and ignorance. His motives you cannot know. His heart is open to but one eye. To his own Master he standeth or falleth; who art thou that judgest the servant of another? For what he does he knows that he must give account before the judgment seat of God: why should men oppress him with their premature inquisition and impatient reviling? Brethren, we have something else to do besides passing sentence on one another here: let us thank God, this invidious duty is not imposed on us.

With regard to those, from whom we lament that we are separated by opinions, which we dare not hazard our souls by relinquishing, were it not like presumption in such as I am, it would give me pleasure, to bare most willing testimony to the many and great excellencies I have found among them. Notwithstanding what I think, I am warranted by experience in terming the ungracious social influence of their system, I have experienced in them, with a frequency to which I delight to recur, the exercise of virtues such as the world cannot exceed, and of which deep Christian piety alone could be the spring. Shall we not love such Christians wherever they may be found? And shall we not look up to him who maketh his sun to rise on the evil and on the good, and practise the more difficult and more peculiarly Christian grace of charity, even to the uncharitable? Life is not long enough to be wasted in contention. While we are inflaming our hearts with the rancour of unhallowed disputation, eternity stands waiting for us;—stands waiting! do we say? It comes sweeping on nearer and nearer continually, and we silently and imperceptibly draw nigh to its inevitable solemnities. Brethren, the time is short:—to our task then, to our task for heaven, 'as ever in our great taskmaster's eye.' It may be well for us to remember, for us who are to stand or fall, when worlds shall be passing away, by the judgment of the meek and lowly Jesus,—that the only spirit to which he gives his sanction is the spirit of the lamb and of the dove, the emblems of his grace. It may be well to bear in mind, that he rebuked the impetuous zeal of Peter, when he drew his sword even in his Lord's defence; and when he would prove his fitness for the office of highest apostle in his church, he asked him not, 'wilt thou fight for my name?' but gently, 'Simon, son of Jonas, *lovest* thou me?' So, Christians, happy will it be for us, if we can truly give the answer of the apostle, 'Lord, thou knowest that I love thee;' thou knowest that I love thee and have shown my love, in loving all those of whom thou saidst, 'Verily I say unto you, inasmuch as you have done an act of kindness to one of the least of my brethren, you have done it unto me. Happy, thrice happy shall we be to receive this commendation from him on that day when 'three words spoken in charity shall be found to avail us more than a library of controversy. Controversy! let it be with our own hearts, with our evil propensities; against the dexterous logic of the sin that both so easily beset us; against the insidious pleas of base self-interest; against the eloquent rhetoric of impetuous passions.

Then shall we be saved, when the Lord shall have his controversy with the wicked. Then shall we be saved already; saved from the dominion of sin that worketh death, the great salvation which Jesus came to effect.

Friends, strive for this, and the peace of God be with you in your efforts.

PRACTICAL.

OF THE LOVE OF LIFE IN OLD AGE.

[From the Christian Reflector.]

It has often been remarked, that the longer we live, the more we become attached to life. Is this feeling proper? It cannot be. Is it inevitable? Its impropriety proves that it is not. It is at variance with that decree of the Almighty, which hath "appointed unto all men once to die." It is inconsistent with that animating assurance of Christianity "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It must therefore be wrong; and, consequently, it cannot be inevitable. Christianity would banish it, and would raise the thoughts to another and a better world; even to "an inheritance incorruptible, undefiled, and that fadeth not away, reserved for us in heaven."

Dr. Young has the following reflections on the subject.

"What folly can be ranker? Like our shadows,
Our wishes lengthen, as our sun declines."

"O my coevals! remnants of yourselves!
Poor human ruins, tott'ring o'er the grave!
Shall we, shall aged men, like aged trees,
Strike deeper their vile root, and closer cling,
Still more enamour'd of this wretched soil?
Shall our pale, wither'd hands, be stretch'd out,
Trembling, at once, with eagerness and age?
With av'rice, and convulsions, grasping hard?
Grasping at air! for what has earth beside?

"*Night Thoughts.*"

There is much point, too, in the following reflections of Webb, in the conclusion of Sermon I.

"One should imagine, that those in the more advanced age, who have experienced what this world can afford, and are now past its enjoyments, should need more of comfort than exhortation; one should naturally suppose those the more eligible arguments, which tend to reconcile them to this state of being, in order to induce them to bear their continuance here without murmur or complaint. But, in fact, this is not generally the case. Mankind are not the better fitted to die, the nearer they approach their latter end. The love of life does not proportionably decline with our declining sun. The feeble eye, upon which the beauties of nature shine in vain, which the light of day miserably affects, shall be lifted to heaven, in humble supplication to implore a lengthened period. The trembling hand, that scarcely can supply the tasteless mouth with food, shall be impotently raised to beg the mighty boon, that it may tremble still longer. The loosened knees shall bend, in ardent request, that they may still bear the tottering frame, worn out with decay. O! age where is thy wisdom? What can delight thee more? The flowers are faded, the day of festivity is passed; the evening shades draw on. Do not all thy senses, or rather their poor remains, inform thee, that the world can grant no more? Prepare then decently to quit the world, that has already quitted thee; resign thy title to enjoyment here: and if thou hast not secured a better inheritance, it is now too late; the first-fruits should have been heaven's. What can the falling vine yield? Trust to thy Creator, shew the duty of resignation; thou canst discharge no other. Let us all learn to improve the present time; for on the instant moment, eternity depends."

Age shews the veteran Christian, it should be "rich in good fruits;" it should be "thoroughly furnished unto all good works;" it should be ready to "depart, and be with Christ." Its language and its hopes should

be, "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing." "Though our outward man perish, yet the inward man is renewed day by day." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Such should be the sentiments and feelings of old age. But if the reverse of these be displayed, Oh, how the time has run to waste, and the talents been forgotten, neglected or abused! For a barren old age shews a mispent life.

These remarks perhaps cannot be better concluded than by the following lines from a pleasing modern Poet.

"There is a land, where everlasting suns
Shed everlasting brightness—where the soul
Drinks from the living streams of love, that roll
By God's high throne!—myriads of glorious ones
Bring there th' accepted offering. O how blest
To look from this dark prison to that shrine,
T' inhale one breath of paradise divine—
And enter into that eternal rest which
Waits the sons of God! Remote from care,
Remote from disappointment, to employ
Hours never-ending in the courts of joy,
And wear a crown of heavenly splendour there!
With such a destiny, what earthly fear,
What earthly woe shall cloud my spirit? None.
Forward, then, forward to the golden throne
Why should our restless wishes linger here?
See from the clouds a smiling angel calls,
"Come hither, Christian!—Open is the door—
The path is straight—delay not—doubt no more—
Lo! thou art welcome to the heavenly halls."
Father—I go!—I hear th' inviting sound—
No more shall earthly objects dim my eyes—
Away, away the world's dull vanities!
I hasten on—to heaven—to Eden bound."

Bowring,s Matins and Vespers.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, AUGUST 18, 1827

The Rhode-Island Religious Messenger of last week, contains several columns of remarks on a late article in the Register respecting Christian Liberty. All the answer which these remarks require may be given in few words. The editor of the Messenger knows very well that Unitarians do not *claim* or ask to be admitted to the deliberations of other denominations of Christians. Our remarks were too explicit to be misunderstood by any one who was not predisposed to find occasion of remark. No one pretends or doubts that benevolent associations have a right to manage their affairs in their own way. It is only claimed, that, in any *public* enterprize of benevolence, where a general invitation to christians is given to unite and aid the work,—no individual or sect should come forward and cast a public stigma on any other sect, by proposing votes of exclusion. Such a proceeding, is not, "managing their own affairs in their own way,"—it is meddling with the affairs of others,—it is going our of their own sphere, and commencing a public defamation of their neighbor. The case at Harrisburgh was one of this kind. The children of all denominations of christians were instructed in the school, and if the parents or spiritual teachers of any one denomination were invited to the celebration, then, by this act, a precedent was established which the managers could not neglect to carry through, without indirectly casting reproach on those denominations which were neglected. This they had no right to do.—Much more had they no right to single out the members of any particular denomination, and publickly defame them by passing votes of exclusion. Of *private* benevolent associations we have nothing to say; but we do say that in all enterprizes of benevolence where the *public generally* are expected to take a part, every denomination of Christians may justly claim, that they should not be invidiously neglected; because this would be an *indirect* attack on the character of that denomination. They have also much more a right to claim,—and in duty to themselves they are bound to assert the claim,—that they should not be publickly proclaimed as a particular exception to the general invitation; because this would be a *direct* act of defamation,—a *direct* attack on their principles and character. Let the tables be turned and we apprehend that the editor of the Messenger would not find it so difficult to perceive the truth and justice of these positions, which we have now only repeated.

Our remarks on this subject were originally made because we felt it a duty to expose to public scorn every attempt to abridge the influence and injure the reputation of any denomination of Christians, of exemplary character, on account of mere difference of religious belief. We were even more surprized that such proceedings should be publicly vindicated, than that they should have originally occured. We have no fear for the final result. It is too late an age of the world for intolerance to hope for any permanent success in such attempts to control public opinion.

Boston Free Schools. The Annual Visitation and exhibition of the public Schools of Boston, will take place on Wednesday next. We consider this as one of the most interesting and important events of the year, and we are a little surprised that the parents of children at these schools, should not generally, have manifested before, a deeper interest in the exercises of the occasion, and more generally encouraged the efforts of the instructers, and the proficiency of the pupils by their presence.

The schools will be visited on Wednesday next in the following order, viz.

The Franklin, Hancock, and Hawes Schools, at 8, A. M.

The Adams, Eliot, Mayhew, and Boylston, at half past 10, A. M.

The Latin and English High, at 1, P. M.

Liberal Donations.—The United States Gazette, published at Philadelphia, says, "we understand that the late Benjamin R. Cheever, Esq. Merchant of this City, bequeathed by his will $1000, to the Unitarian Church, Corner of Locust and tenth Streets, beside a handsome legacy to to the Rev.W.H. Furness Pastor of the Church."

We learn also, by the Keene Sentinel, that Mr. John Ferguson, of South Carolina, but formerly of Peterboro, N. H. has recently given to the Congregational Unitarian Society in Peterboro, $300 "towards defraying the expense of a bell for the new Church in that place.' Such examples are worthy of imitation, and deserve to be recorded.

REV. ROBERT LITTLE.

In the (Washington) National Journal, of the 11th instant we notice with the most painful sensations, the following affecting intelligence. In transferring it to the columns of the National intelligencer, the editor observes, "Its fidelity to truth, and beauty as a composition, entitle it to the place we now give it; but its merit is more brightly reflected, in considering that it is from the pen of one whose religious tenets are entirely at varience with those of the deceased:"

A mail from Harrisburg, has brought the mournful tidings of the death of the Rev. ROBERT LITTLE, Pastor of the Unitarian Church in this city. He left us on the first day of the present month, on a journey of recreation and health with his family. He was in usual good health at the time of his departure, except a little exhausted with the severe labors of his calling. His professional duties were uncommonly severe—preaching every Sunday twice, and attending to many other matters of industry through the week. The immediate cause of his death is said to have been an exposure to the oppressive heat of the sun for several days,on his journey to the place of his death; and added to which he preached on Sunday last at Harrisburg, not more than forty-eight hours before his premature departure from this world. Mr. Little was a native of England, and had been a preacher in that country before his arrival in this city, which was about eight years since. For more than seven years past he has been building up a flock in this place; not by zealous or overstrained efforts, but by those slow and sure degrees which give permanency to labor, and success to perseverance. He was of a high order of mind, uniting great simplicity with great energy; literary and scientific, he brought no ordinary stores of learning to support his creed, and to adorn his professional productions: a sincere searcher after truth, he reasoned with the fearlessness and warmth of an Apostle; full in the belief of his own course of thinking, he treated the opinion of others with great candour and tenderness, and never attempted to remove an honest prejudice, unless he could supply a refreshing truth to fill its place. He discussed every topic with freedom, boldness, and decision, as one who had come to a conclusion satisfactory to himself; but carried himself with all meekness and humility to his God and Father. He found among his admirers and friends, some of all creeds—from those of the Church of Rome, to the followers of Whitfield and Wesley; and if they could not acknowledge all his religious sentiments to be just, they were ready to bear testimony to the sincerity of his faith, and the purity of his character.

Such was his fame as a preacher, that every Sunday might be seen among his congregation many of highly cultivated intellects, who on entering his church door made a mental protest against his tenets, but joined in the general admiration of his talents, and the splendor of his productions. His acquirments were extensive as a scholar, and he supported his reasonings with ample stores of theological learning. His eloquence was without cant, or trick, or affectation; plain, sensible, strong, and attractive. He sometimes alarmed the timid by the stateliness and vigour of his march in support of his favorite theories of duty and religion; but in the very fervour of his zeal he discovered the spirit of subdued affections amidst the exalted properties of a commanding intellect. Never were a people more attached to their teacher and spiritual guide, than the parishoners of Mr. Little were to him. In the literary and scientific portion of society, his loss will long be felt in this city. He was the most active mind in the Columbian Institute, and was devising and carrying into effect by the weight of his character and judicions exertions, liberal things for that institution. Under his fostering hand the Botanic Garden had begun to flourish, and much was expected from his perseyerance. Identified with all associations for improving the city, and the minds of the citizens, it might be said he was beloved and respected by all. The loss of such a man cannot be calculated in a growing society—and the only consolation that we can find, is in the belief that the Governor of the World does all things for the good of his children.

The editors of the National Intelligencer speak in terms of the highert respect of the talents and virtues of Mr. Little, and express a deep and unfeigned sorrow at his loss. We select the following from their remarks accompanying the notice of his death:

"The simple and benevolent character of Mr. Little, united to his extraordinary talents and varied attainments, his ready devotion to every thing that could contribute to the temporal good and mental improvement of his fellow men, and his prominent connexion with the interests of literature and science, in this city, had surrounded his character with a degree of interest among all classes and sects, rarely attained by a private individual, and imparts to his unexpected decease a sympathy proportionably extensive and poignant. Hundreds of enlightened citizens throughout the Union, who have during the winters of successive years listened with admiration and instruction to his fervent exhortations, the profound investigations of his highly gifted, comprehensive and luminous mind, and to the charms of his surpassing eloquence, always exerted in the cause of piety and virtue, will learn his sudden removal from amongst the living with heartfelt sorrow."

We are pleased to learn, by a notice in the National Intelligencer of ths 11th inst. that Mr. FARLEY,—a candidate preacher from the Theological School at Cambridge, and who has, for some weeks past been officiating in Philadelphia,—was at Washington, and was to preach in the late Mr. Little's church, on the last Sunday. In the evening he was to "deliver a discourse in reference to the late bereavement which the Congregation have suffered in the death of their beloved pastor."

REV. DR. HOLLEY.

During the week past we have received the afflicting intelligence of the death of Rev. Dr. Holley, late President of Transylvania University, and formerly minister of the Congregational Church in Hollis-street, in this city. He died on the 31st of July on board the Louisania, bound from New Orleans, to New-York. The lady and son of Dr. Holley were with him at his disease. The body was brought to New-York.

The following is extracted from a notice of him which appeared in the Wednesday's Centinel:

"Of eminent talent, of ardent enterprize, of active usefulness, of an admirable presence; qualities intellectual, moral, and physical, were so combined in him, Nature might well say of him, "This was a man." His eloquence, ecclesiastical and popular, literary and colloquial, was at all times transcendant. His ardor in enterprise was evinced, not in blindness to obstacles, but in exertions to remove them, and his conquest of difficulties was insured by the deliberateness with which it was his habit to anticipate and to weigh them. A descendant of Yale College, he had many of the properties of its President DWIGHT, and much of the charm of his manners; but soon felt constrained to renounce his religious opinions. He graced for years the clerical and social walks of this metropolis, till, from what its friends call "the Paradise of Clergymen," he turned his steps to a comparative wilderness. * * *

"If thought to have agitated opinions too freely, it should be remembered, that though bold in examining, he was yet ever candid in stating them. An antagonist's creed he gave in the antagonist's words. Catholic in every feeling of his heart, he was fearless in avowing every result of his mind; and for what had but little reason, he professed but little respect. One point he held with the orthodox bard:—

"He is a freeman whom the truth makes free,
And all are slaves beside."

ORIGINAL COMMUNICATIONS.

THEATRICAL EXHIBITIONS.

[No. 6.]

FOR THE CHRISTIAN REGISTER.

MR. EDITOR.—The articles which you have had the kindness to publish for me in your paper on Theatrical Exhibitions, have been noticed by a writer in the Courier of 7th inst. with the signature of H. who makes an earnest appeal to me, to answer some questions he has proposed, which after the rational and good humoured spirit in which his remarks have been made, I cannot "find it in my heart" to decline.

I am truly glad to see that H. meets the views I have taken, with so much sympathy, and by implication so fully accords with me, that Theatrical exhibitions as now conducted, are demoralizing in their tendency, that they ought to be, and may be amended, and that this effect is most likely to be produced by the rivalry of the two Theatres, if it should lead to an emulation in intellectual and moral improvement. I also fully accord with him, that the public must participate in this endeavor; and that it cannot be expected, that managers should long mantain an improved and purified state of theatrical representation, if perseveringly discouraged by those, to whom this state would be most congenial; and it will be seen, on reviewing the numbers I have written, that it was a prominent object in them, to shew the duty and propriety of such an encouragement, whenever the Theatre was in any degree worthy of it; even from those who desire its total abolition, if that abolition is hopeless.

But the commencement of the experiment, must be by the managers of the Theatres.—It should not be expected by them, that serious people should attend these exhibitions, in anticipation of their improvement; nor upon the simple promise or annunciation of better plays, and better regulated houses; no, nor even until some little time had elapsed, and the rigid selection of pieces, for the stages, and exclusion of pernicious allurements from the houses, had given sufficient pledge of security to the feelings of sensitive morality. If it is incumbent on the religious and respectable to countenance any sincere and important improvement in the moral character of the stage; it is equally their duty to abstain from the Theatre, without such improvement; for it is only by such discriminating conduct, that the managers of a Theatre could know what character of exhibitions is suited to their taste. Some pecuniary loss might be for a time sustained by the Theatres in this experiment, but there would be an ultimate remuneration, if the patrons gained to them who now decline attendance, should be greater in number than those who would be excluded by the improvement; and this would depend on the degree of moral and intellectual character now pervading the community; which I should hope would be found sufficient to justify and reward the change.

These premises prepare me to come to the difficulty fairly stated by H. and to reply that the case he has put is not sufficiently strong. It is not probable, that if such plays as he has mentioned were advertised, and the regulations he has suggested, simply announced, the most serious part of the community would at once flock to the house. The "censors of public morals" "The serious fathers of our churches"; and "the gentlemen who take an active and a very honorable part in building churches, and in discountenancing and suppressing by the weight of their influence the excessive use of ardent spirits," would still regard the Theatre with a distrustful eye; and most of them still keep at a distance from it. As H. has appealed to me, I will say, that I would not go to see Cato, or Hamlet, or Lear, represented by the most moral or gifted performers that could be found; for the two first of these plays, hold up in alluring lights, principles directly subversive of Christ an morality, and the last, whose moral is better, is yet so overloaded with faults of language and sentiment, that it would be easier to write an entire new one, than to amend it.

But if such plays were represented only as were consistent with, or promotive of, Christian morals; (of which there are very few existing) and if the houses were by proper regulations throughourly purged of all improper company, and of every incentive to intemperance; and sufficient security was perceived, that this was to be the permanent order of things; I would go, as often as I could afford to, and not only endeavor to persuade you Mr. Editor, to go with me, but every other person comprised in the above description of H. with whom I am acquainted. I would do this on principle, because I believe with H., that a sincere and persevering effort on the part of managers, to elevate the moral character of the stage, ought to be met with encouragement from the religious part of the public; because, I should hope to gain a new and powerful auxilliary to the cause of religion and morality; and because, I should consider, that if an overscrupulousness or irremoveable prejudice on the part of religious people respecting the Theatre, when properly improved, should compel managers again to reduce it to the taste of the immoral and the vulgar, a great portion of its renewed baneful influences, would be justly chargeable to them.

These explanations will enable one to impart a word of comfort to H., in his fears and difficulties. Although those who with me take so high an aim for the Theatre that such improvements as are described by him would not satisfy them, and those whose religious aversion to the very name of Theatre, is so strong, that no change would reconcile them to it, would not resort to it, in such a limited degree of improvement, yet I have reason to believe that there are many who would go to it in such a case, who now refrain; that they would strenuously urge further improvement, and that such further improvment would acquire increased partronage, and thus the Theatre be gradually progressing in intellectual and moral value, until it should attain all the purity and perfection which could be reasonably required by the most scrupulous Christian. The treatment of this subject among the very classes of persons whom H. has designated, as the subjects of his fears; induces me to express this expectation; and although I do not feel authorized to state the grounds of it more distinctly, yet as H. has asked in a friendly manner, my own opinion, I readily give it to him. Let the experiment be thoroughly and fairly made by managers, and I have little doubt it will be fully though perhaps gradually met, by the encouragement of many of the most respectable and serious individuals of the community.

But I have a greater difficulty than that presented by H.—; which while we are on the subject I will mention. It is the want of proper plays. There are very few to my knowledge in the English language, which I could venture to approve, as consistent with Christianity, and of good moral tendency; and scarcely any, which would not require amendment; one or two of Cumberlands, and a few translations from Kotsebue which have never been performed, are all I can recollect of truly Christian character, or even so moral and religious as those of the heathen Sophocles. This character seems not to have been attempted by modern dramatic writers, even when they themselves were pious and moral persons; perhaps from a common (but as I conceive mistaken) idea, that religious principles would not afford subject for those strong emotions, which constitute scenic interest. For the want of such as we could entirely approve; it would be necessary at first in this experiment to take the best that could be found, with all the corrections which could be given to them; but I present this difficulty as a suggestion to men of piety and leisure, and education, to turn their attention to this species of composition. If those especially who have charmed and animated us by their eloquent pleas for theological doctrine or Christian morality, or who have exhibited such happy skill in narrations for juvenile instruction, would clothe their virtuous sentiments and elevated religious precepts in dramatic garb; by which they might be presented to the public eye, aided by all the facinations of scenic decoration, and pathetic representation; they would reap a purer fame and effect a greater moral benefit, than by any other employment of their eminent talents.

Perhaps this would be the best way, in which the experiment for the amelioration of the stage could be commenced; for if plays on this principle could be produced, which should equal in dramatic interest those which are now the greatest favorites, and at the same time inculcate pure Christian morality, they would reconcile all classes to their favor, whose patronage is worth retaining; and the gay and the fashionabie, might without a violent change of their taste for incidents and excitements, be led to relish those chaster and really sublime sentiments, in which they would find sympathy with the serious and religious.

B

FOR THE CHRISTIAN REGISTER.

MR. DWIGHTS VIEWS OF THE ATONEMENT.

In the late Sermons, on the "death of Christ" by the Rev. S. E. Dwight, we have a summary statement of the doctrines of Atonement, in the following words:—

"It supposes that the sins of men were so laid on Christ, that his sufferings were inconceivably intense and overwhelming; and that, being inflicted by God on a person of supreme exaltation and dignity, the object of God's supreme affection, 'God manifest in the flesh,' they were as full and as adequate a manifestation to the Universe, of God's displeasure against the sins of the whole human race, as would have been made in their everlasting punishment. As such it supposes them to be an *offered substitute* for the the everlasting punishment of all mankind, and the *actual substitute* for the everlasting punishment of all who shall be saved. p.p. 119, 120.

It is here stated that "sufferings inconceivably intense and overwhelming were inflicted by God on a person of SUPREME DIGNITY, *God manifest in the flesh.*" We may change the phraseology without injury to the sense, and render the meaning more obvious. "Sufferings inconceivably intense and overwhelming were inflicted by God on" God—or by one "person of supreme dignity;" on an another "person of supreme dignity."

It may now be asked, was the God by whom the sufferings were inflicted the same as the God who suffered? If so, the representation is simply this, that God inflicted on himself "sufferings inconceivably intense and overwhelming." But if the suffering God was not the same as the God by whom the sufferings were inflicted, then we have an exhibition of *two Gods*, as distinct as any two beings in the Universe; and what, if possible, is still more appalling, we have one God inflicting on another God the most intense sufferings—"to be an *offered substitute* for the everlasting punishment of all mankind."

In a preceding part of the same work the author says of Christ—"He endured sufferings of mind inflicted by God." On this point he has said considerable, and has brought to view the agony in the garden, and the exclamation on the cross—"My God, my God, why hast thou forsaken me!" on which he makes the following remarks—"and this most bitter cry announced that, when Jehovah withdrew his face, his soul was in far deeper darkness than that in which the veiling of the sun involved the outward world." "And that he himself was right in supposing that his great sufferings arose from the fact that he was *forsaken of God*-"

In the former passage we were told that the sufferings of the cross were "inflicted by God—on God manifest in the flesh." Now we are taught that the sufferer was "*forsaken of God.*" I would then ask, which God forsook Christ in his sufferings? Was it the "God manifest inthe flesh," or was it the God who inflicted the sufferings? If the supposed second person in Deity, to whom it is said the man was personally united, forsook the human nature in the trying hour, then of course all the sufferings of the cross were endured by a dependent man. The Messiah surely could not with any propriety be called God, after he was thus "forsaken of God." How then could the sufferings of the cross be an adequate substitute for the everlasting punishment of all mankind?" And what was the real sufferer on the cross, on Mr. Dwights hypothesis, different from the Unitarian Messiah?

But if Mr. Dwight shall say, that the personal reunion of God and man in the Messiah, continued during the sufferings of the cross; what does he mean by Christ's being "*forsaken of God?*" Who was "forsaken?" Did the First person of the Trinity forsake the Second, his equal, "the object of God's supreme affection," the same being as himself?

The foregoing inquiries and remarks have been made by one who is not only friendly to Mr. Dwight, but to the scripture account of the atonement. He verily believes that Christ died for sinners, the just for the unjust that he might bring us to God. It is not to discourage but to excite inquiries respecting the shbject that the remarks are made. The writer regards the subject as of vast importance, and one on which he wishes for more light than he has yet obtained. He really thinks that Mr. Dwights statement of the doctrine, involves difficulties, for which the sacred writers are not answerable; that it takes for granted some propositions which the scriptures do not warrant, and presupposes *too many* objects of "SUPREME DIGNITY."

A. B. C.

FOR THE CHRISTIAN REGISTER.

Mr. EDITOR.—I was gratified to see in your last paper that a correspondent has commenced a series of communications on what is technically called a revival of religion.

The frequent occurence of these temporary excitements at the present day, requires from the liberal and enlightened portion of the community, a candid and faithful investigation.

The question, whether a person has been a subject of one of these revivals is made a test or criterion of christian character. Hence you attend the meetings where one of these revivals is going on, you will find the whole discourse, exhortations, and pray-

or, particularly calculated to bring about this most desirable object. I have been a careful observer of these influences in different places for some years past, and have been led seriously to reflect upon their moral tendency.

The first revival that came under my observation was in a town in this commonwealth, and got up by a man who was before a stranger in the place, and who afterwards proved to be a notorious debauchee; yet it was said to be the work of God—and by some of his converts, that the gospel was never before preached in the place. The disturbance and discord, the alienation of friends, the suspension of kind offices, and good neighbourhood, will never be forgotten while I retain the remembrance of any thing.

Revivals are considered by the subjects of them as unequivocal evidence of the truth of the doctrines they embrace. The Calvinists believe, and some of them with whom I have conversed have said, they had a certain assurance by the spirit of God, of the truth of their peculiar doctrines. That revivals are founded on the doctrines, of the *Deity* and *atonement* of Christ, and that no revival could be genuine without the reception them.

Dr. Beecher in an address at the laying of a corner stone for a new church in Boston says, "revivals are the seals of God's spirit to the doctrines we preach."

The most extensive revival I have ever known was under the influence of the Free-will Baptist or Christian denomination, where the simple doctrines of Unitarian christianity were distinctly taught and believed as the truths of the gospel.

Now I would ask Dr. Beecher, if the spirit of God can teach contradictory doctrines, which must be the case, if revivals are in his peculiar sense the work of God's spirit

I did intend to say much more on this subject but I leave it to an abler pen; and I hope and trust the time is not far distant when the truths of christianity will be better understood, and more cordially received, in their primitive simplicity, purity, and power.

Senex.

FOR THE CHRISTIAN REGISTER.

TEXT OF THE THREE WITNESSES.

Mr. EDITOR—As I find that there are some persons still ignorant that the famous text 1. John v. 7. is really no part of the bible, and as some who ought to know better still quote it and even PREACH from it as part of scripture; I beg you to publish the following extract from a work of Dr. Disney, published in 1784. Much has been printed on the subject since that date; but it is not amiss in such an important matter to give line upon line and proof upon proof. Every man ought to be told till he remembers, that St. John never wrote this verse. Especially as there are so many willing and desirous to keep the world ignorant.

"Athanasius himself never referred to this text. (Trin. Controversy reviewed, p. 447.) Erasmus insisted that it was in no ancient manuscripts, and had never been cited by those fathers, who had disputed the most against Arians, as Athanasius, Cyril, and Hilary, (Jortin's Life of Erasmus, v. i. p. 345.) Luther and Bullinger omitted it in their german translations of the bible. (Lindsey's Apology, p. 99.) Even "in the first English bibles after the reformation, in the time of Henry viii. and Edward vi. it was printed in a different character, to signify its being wanting in the original, which distinction came afterwards to be neglcted." (Clk's Sc. Doct. 3d edit. p. 232.) Dr. Wall says, "This verse is in no greek manuscript, nor was in the bibles of the ancient christians; nor ever made use of by them in their disputes with the Arians. Mill has so defended it, that he who thought it genuine before, will now conclude it to be interpolated by some latin scribe first." (Trin. controversy reviewed. p. 448.) Dr. Bentley in his famous lecture at Cambridge, when he stood candidate for the chair of regius professor of divinity, intirely gave up this text, and publicly proved it to be spurious. (Hist, Memoirs of Dr. Clark, p. 101.) Dr. Waterland, on being asked weth Dr. Bentley's arguments did not convince him, replied,—"No, for he was convinced before," Nor does the doctor, I think, ever quote that text as genuine in any of his writings. Which, says Whiston, in so zealous and warm a trinitarian, deserves to be taken notice of as a singular instance of honesty and impartiality, (ibid. and Sykes's Connexion, p. 271.) Dr. Sykes "Owns that he vehemently suspects it." (External peace of the church, p. 18.) and elsewhere, that "this text is proved spurious, if it be possible for any passage to be proved so." (Modest plea, p 15.) Dr. Jortin calls it "A spurious text which is still maintained in bold defiance to the fullest and clearest evidence against it." (Remarks on E. H. V. iii. p. 100.) Dr. Randolph "has not quoted it in his vindication of the doctrine of the trinity, in answer to the essay on spirit, though he has collected the most considerable text that are usually alledged to prove the athanasian doctrine." (This, Controversy reviewed, p. 448.)

Notwithstanding these, and a great number of other testimonies, Mr. Travis his addressed several letters to Mr. Gibbon, in defence of the authenticity of this text, so lately as 1784.—He has however been very properly and ably reproved in some remarks published in "Commentaries and Essays," v. i. p. 511—539. From whence we may finally conclude, in the words of Dr. Jortin, that "At present, this passage and all that relates to it, hath been so fully discussed, that none, except stubborn and preverse people, pretend to deny that the *heavenly witnesses* are an interpolation." (Life of Erasmus, v. ii. p. 102.)

Mr. Porson, fellow of Trinity college, Cambridge, has finally proved the spuriousness of this text, without leaving any probability of any future vindication or reply, in his late very learned and very satisfactory *Letters to Mr. Archdeacon* Travis, *in answer to his defence of the three heavenly witnesses*, 8vo. 1790."

LITERARY.

Literary property.—The number of works entered at Stationers hall in 1709 was 86. In the three next years the number was somewhat above 100; but from that period down to 1776 the average yearly number was not 50. From that time the number went on slowly increasing, till towards the close of the last century, when, perhaps owing to the great political excitement, and the spirit of inquiry which prevailed, the number of works entered yearly, augmented some hundreds. At the commencement of the present century, the number of publications seemed to have decreased, and the yearly average continued to be about 300 down to 1814, when it amounted to 541. In the next year, the number was more than doubled, it being 1,244. From that period to 1825 (when there were 1,181 books entered) the number never has been under 1000. The lowest number ever entered was 17, (in 1732 and 1734) and the highest 1,454 (in 1822) Music forms an item in the above account, but no books containing prints are entered at Stationers Hall.

Sculpture.—The London Literary Gazette notices a young artist, by the name of Lough, who without the advantages of instruction, had produced, in indigence and obscurity—inhabiting, a miserable apartment in Burleigh street—what by persons of fine taste, are declared to be sculptorial miracles. His wretched lodgings were spread around with the productions of his untutored genius, the models of two finished groups—one representing Sampson slaying the Philistines and the other, Milo the Croctonian athlete, devoured by wild beasts, (from the well known incident in fabulous history)—were declared to be replete with the boldness of the artist's genius. The Gazette observes, in mentioning his extreme poverty that his Milo tumbled to pieces three times while he was constructing it, from his not having money to purchase materials for its support. Exertions were making to place him above the want against which he had previously struggled, and his future eminence is spoken of as undoubted. As something of the history of such a being (says the Gazette) must be interesting, we shall state the result of our inquiry. In his boyhood Mr. Lough amused himself in modeling the peasantry about him in in common clay. The accidental perusal of Gibbon's Decline and Fall, gave a classical turn to his mind, and he sought London to improve it. In London, for about two years. his cource must have been one of intense study and prodigious labour, which nothing but the most undaunted spirit and irresistible enthusiasm could have enabled human nature to sustain.

N. Y. Amer.

Mr. Dobson, of Philadelphia, has issued proposals for publishing the Philadelphia Monthly Magazine, to be devoted to General Literature and the Fine Arts.

A new work has been announced for publication in London, entitled, "Travels in the United States, with observations on Dock yards, and the Maritime resources of America."

The prospectus of a new paper, to be entitled the "Moral Advocate," has just been issued in this city. The object of the paper appears to be to oppose the influence of Dramatic Representations.

SUMMARY.

The political papers have lately been much occupied with discussions and remarks relative to certain charges of intrigue and corrupt barganing, between the friends of Mr. Adams and Mr. Clay, at the time of the late election of President of the United States. The statement of Gen. Jackson was, that the friends of Mr. Clay proposed to his (Jackson's friends that if he would agree, that, in case he was elected to the Presidency, Mr. Adams should not be continued Secretary of State, then the friends of Mr. Clay would join the friends of Jackson and make him President in one hour.—Mr. Clay indignantly denies that any such proposition was made with his knowledge and approbation, and is morally certain that none of his friends had done it on their own responsibility.

Gen. Jackson then comes out and explains, and says that a member of Congress of high respectability called on him one morning and informed him that the friends of Mr. Clay had had overtures from the friends of Mr. Adams, by which it was proposed that Mr. Clay should be made Secretary of State, if his friends would, assist in bringing in Mr. Adams as President, but that Mr. Clay,s friends would give their aid to Gen. Jackson, provided, if he was made President, he would pledge himself not to continue Mr. Adams secretary of State The gentleman to whom Gen. Jackson alluded, as making this statement to him was Mr. Buchannan member of Congress from Pennsylvania and Gen. Jakeson represents him as saying at the close of the conversation, in allusion to the reports about Mr. Adams and Mr. Clay's friends, that "it was in his opinion, right to fight such intriguers with their own weapons.

In the Lancaster Journal of August 8th Mr. Buchannan publishes his statement of the affair, which is in substance as follows. Mr. B. having heard that Gen. Jackson had promised to continue Mr. Adams secretary of State, provided he (Jackson) was made President he (Buchannan) called on Jackson, and stated to him what he had heard, and also the reports respecting overtures by Clay,—and that Gen. Jackson refused to give any pledges. Mr. Buchannan proceeds to say, the "conception never entered my mind, that he (Jackson) believed me to be the agent of Mr. Clay or his friends, or that I intended to propose to him terms of any kind from them, or that he could have supposed me capable of expressiug the opinion that it was right ot fight such intriguers with their own weapons." Mr. B. further says, "I had no authority from Mr. Clay, or his friends, to propose any terms to Gen. Jeckson, in relation to their votss, *nor did I ever make any such proposition.*

We have never believed that either Mr. Clay or Mr. Adams, were capable of such dishonorable transactions; and it is a subject of regret, that any one should, have been instrumental in giving currency to statements so improbable and so ill founded, respecting our most prominent and distinguished citizens.

It is a gratifying circumstance that these slanders have been so successfully refuted. What effect the whole affair may have on the public mind in relation to Gen. Jackson, we undertake not to predict. For ourselves we cannot but think that the affair has resulted most unfavorably to his interests;

City Hotel.—We have heard much talk lately of a project, said to be in process to maturity, for erecting a City Hotel—such a one as is called for by the actual wants of our citizens—such a one as is demanded by the visiters who call upon us from other countries and cities—such a one as should do honor to the taste, enterprize, public spirit, and pride of Bostonians. Rumour had located the edifice at the corner of Common and Bacon-streets, and sure we are, that a more eligible or delightful spot could not be selected. But we do not learn the matter is settled. The old ond unsightly buildings that cumbered the ground, are indeed razed, and the rubbish is removed, but we understand that the future disposition of the land is undecided. *Courier.*

The commissioners appointed by the state of Massachusetts to examine the different routes for a Rail Road between this town and Boston, commenced their survey on Wednesday last. We learn on one route viewed by the commissioners they have discovered a course about 18 or 20 miles from Boston without an immediate rise of 10 feet the whole distance.

The account recently published in this and other papers, of a robbery committed in Walpole, on the road between this place and Boston, turns ont to be a fabrication. The fellow who complained of being robbed, got into a drunken frolic, quarrelled with his associate, and got a severe drubbing—and then trumped up the doleful tale of his robberry, *murder*, &c, The next morning, when sober, he confessed that he had no money, and that he had not purchased the watch. which he said was forcibly taken from him, after he had bought it. *Prov. Patriot.*

The Anti-Duelling Association of Charleston have adopted a resolution to prosecute in future any editor of a paper in that city who may publish any personal article which may have a tendency to provoke a challenge! Some of the editors of that city consider this an imprudent interference with their editorial prerogatives.

The Montreal Gazette of August 6th says;—The Editor of this paper, having returned from a journey through a large part of the Province of New Brunswick, P. Edward's Island and the eastern part af this Province, has had an opportunity of collecting information as to the state of the crops, It was represented to him, wherever he went, that the season has been in the highest degree favourable to the hopes of the farmer. Genial showers have been succeeded by dry sultry weather; and the soil has thus been kept in that state of moisture which is best adapted for the full developement of its vegetative powers. It is generally thought that there has been no prospect, equal to the present, for these ten years back. The crops of hay are unusually heavy, the grain is strong and verdant—and corn vigourous—and the potatoes every where setting up a thick and bushy stem. The general appearance of the country is rich and beautiful.

The venerated Dr. Holyoke entered on the *Hundreth Year* of his age last Sunday. From the health of his body and the vigor of his mind, life is yet a blessing to him and to his faiends. He preserves his relish for literature and society. We occasionally observe him passing to and from our public library with a book in his hand; and few of his juniors devote more hours to reading. His eyesight is so good that he reads without spectacles.—*Salem Gaz.*

We understand, that Mr. James Colburn, of Dracut. has invented a composition which renders Shingles incombustible and much more durable. Many buildings in his neighbourhood have already been covered with them. The price of the composition and putting on is only 9 cents a yard—and the shingles have a fine slate color.—*Paladium.*

DUELLING.—A Doctor Chisolm was posted in Charleston, S. C. as a coward for refusing to fight a duel with a Mr. G. J. Cohen, formerly a Cadet at West Point, and a young gentleman of respetable character and family

The Doctor it seems did not relish fighting at all, and being at a loss for an excuse, he invented one perfectly new in this country. He refused to meet his antagonist because he was a *Jew*, and a Jew he said was not upon a footing with him. Had the Doctor refused to fight a duel because it was contrary to the principles of a true *Christian*, his excuse would have been neither cowardly nor bigoted—*Noah.*

From Europe.—By an arrival at New York, English papers have been received to June 22.

Some warm discussions took place in the House of Commons, on the subject of the importation of Corn.—The conduct of the Duke of Wellington was censured severely by Mr. Huskisson. Mr Canning said there was no doubt that these had excited in the House of Lords a rooted design to stifle the late corn bill, for the purpose of producing a certain effect throughout the country. Mr. Canning's motion favorable to the introduction of corn and flour from the American possessions, was carried 238 to 52. Parliament was to be prorogued on the 30th.

A bill is before Parliament which proposes certain restrictions which will operate to cut off the United States, the French and Dutch forever from a trade with some of her West India Colonies.

By the Colombia, which arrived at Eastport in 37 days from Liverpool, London papers to June 26th have been received.

It was reported unber date of Vienna June 13th that Lord Cochrane had obtained a great advantage over a Turkish fleet.

A Paris paper of June 23 states that decisive orders had been given by Russia, France and England to unite their respective fleets, "to separate the Combatants," (Greeks and Turks.)

A number of French ships of war, and also a considerable Russian fleet have been ordered to the Mediterranean.

The calamitous defeat of the Greeks, before Athens is confirmed. Letters from Syra state that it had filled all Greece with consternation. It is stated also that the Greeks have complained of Lord Cochrane; but no particulars are mentioned.

The accounts from the manufacturing districts were of a favorable character.

The leak in the Thames Tunnel had been stopped.—

A serious riot had taken place among the weavers, at Norwich. The military was called in to suppress it. and twenty-five or thirty persons were wounded, some severely.

A Treaty of Commerce between France and the Republic of Mexico is published in the English papers.—

A change is said to have taken place in the Portuguese ministry favorable to the liberals.

By another arrival at New York, Antwerp papers to January 27th are received; The Daily Advertiser says, in reference to the contents of these papers; "There appears to be reason to believe that the allied powers are making a serious attempt to intercede in behalf of the Greeks, but whether they will give effect to their intercession, by the interposition of force, without which they are not likely to render any servive, it is impossible at present to determine.

Brazil and Buenos Ayres.—Authentic intelligence is received that a peace has been concluded between the governments of Brazil and Buenos Ayres.

Lima papers have been received at Philadelphia, to the middle of May. Among them is a copy of the Message of General Santa Cruz, President of the Council of Government, to the Sovereign Congress of Peru. He states, that in consequence of the insubordination of the Colombian troops, he had the whole of them removed out of the Peruvian territory. "I have," says he, the satisfaction of informing you, that in the whole extent of the Republic, not a single foreign soldier remains; and it is the first time since the epoch of Pizarro that Peru has enjoyed this advantage."

Capt. Hodges, of brig Susan and Phebe, which arrived at this port on Monday, in 32 days from Pernambuco, states that peace was declared between Brazil and Buenos Ayres, two days previous to his sailing. There were great rejoicings, and business, as well as people, wore a new aspect.—*Boston Adv.*

Colbett and the Jesuits. It is a singular fact that a work written by Cobbett to be read by the electors of Preston, the borough for which he stood candidate, has been translated and published in France by the JESUITS! The explanation of this is in the violence of his language against the church of England, and the numerous historical facts which he has collected in reproach of the English Reformers.

COLLEGIATE RECORD.

The annual commencement of Geneva College, was celebrated on Wednesday last. This institution being in its infancy, the number of graduates was only three. The degree of D. D. was conferred on the Rev Henry U. Onderdonk, of Brooklyn, Long Island, and several other gentlemen.

Burlington College, The Commencement at Burlington College, Vermont, was held on Wednesday, the 8th instant. Thirteen students of the college received the degree of A. B.

Kenyon College.—The corner stone of this college was laid on the 9th of August. It is located in the town of *Gamibier*, Ohio.

Rutgers Medical College,—The first commencement of this college was held at New-Brnmswick N. J. on the 18th of July.

Madison College, Penn.—This Seminary is now regularly organized, and will go into operation on the 15th Sept. Tuition $20 a year,—Board $1 25 a week.

Dartmouth College.—The Commencement at this college will take place on Wednesday the 22nd inst. There will be public exercises before literary Societies, on the two preceeding days.

Harvard University.—The Commencement at the University at Cambridge, will take place on the 29th instant.

The exercises before the Phi Beta Kappa Society, will be on Thursday, the 30th The Rev. James Walker, of Charlestown will deliver the Oration. The Poem is expected from the Rev. Dr. Flint of Salem, but it is feared that on account of his ill health the public may be deprived of this.

MARRIAGES.

At Lechmere Point, by Rev. Enoch Mudge, Mr. Prentice Hall, of Newton, to Mrs. Elizabeth Elliott.

In Nantucket, Daniel Barney, Jr. to Eliza-Ann Folger.

In Gloucester, Mr. Herbert R. Sargent, to Miss Mary Elizabeth Rogers.

In this city, by the Rev. Mr. Ware, Mr. Samuel B. Ross, of Waltham, to Miss Lotia Martin, of Woodstock, Conn.—On Monday evening, by the same, Mr. William Stanwood to Miss Lucy Davis Howard, daughter of Mr. Eleazer H.

In England, the Duke of St. Albans, aged 27, to the wealthy Mrs. Coutts, aged upwards of 50.

DEATHS.

In Leicester, Mrs. Elizabeth Flint, wife of Dr. Austin Flint, 63.

In New-York, Mrs. Nancy, wife of Mr. John Minchin, and only daughter of Mrs. Ann Thayer, of Boston, 38.

In Newburyport, Edwin Morse aged 15, son of Mr. Merrill Morse.

In Scituate, Mr. Elisha Foster, 82.

In Salem, Mrs. Eunice Carlton, widow of the late Col. Samuel C. aged 97.

At her residence in Newton, Mrs. Ann Bethune Lovell, aged 60, widow of the late James Smith Lovell, and youngest daughtef of George Bethune Esq. formerly of Brighton, deceased.

In this city, on Monday morning, Charles D Andrews, aged 21.

In Ipswich, Miss Sarah Frisbie, daughter of the late Rev. Levi Frisbie. aged 45.

In Salem, Mrs. Mary, wife of Mr. Robert Read aged 33. On Saturday, Mr. William Lang, aged 78, long known and respected as a useful citizen and an exemplary christian.

In Hingham, on Sunday last, Mr. Jairus Lincoln, aged 77;—an active Soldier at Bunker Hill and several other battles of the revolution.

The number of deaths in New York last week, was 174, viz. men 47, women 28, boys 60, girls 39. Of children 58 were under a year old. Died of apoplexy 6, consumption 14, drinking *cold water* 18, dysentery 16, fevers 9.

Deaths in Philadelphia last week. 127—Adults 69, children 58.—Of cholera morbus 22, convulsions 18, fevers 18.

In Woodstock, Capt. Asa Wheeler, aged 72. He was born in Templeton, Massachusetts. He was a prudent, fearless soldier of the revolution, and served in a number of engagements that powerfully contributed to its happy termination. It is a remarkable fact, in his revolutionary history, that during the battle of Bunker's Hill, he was so entirely uninfluenced by considerations of personal safety, that, when the abscence of ammunition recalled him from the work of patriotism to a sense of danger, he found himself alone. Not one of the company to which he belonged, was standing at his side. Some had fallen—others had escaped—none remained to participate in his gallant defence of the bleeding liberties of his country.—He left the field with reluctance, and was not restored to the surviving members of his company, by whom he was supposed to be slain, till the next morning.

GBOTON DOCUMENTS.

This day Published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of 'the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed by the authors of the result. Aug. 18.

HARVARD UNIVERSITY.

CANDIDATES for the Degree of Master of Arts this year in order to their receiving their degree, must produce to the President, on or before the day next preceeding Commencement, a certificate that they have paid the usual charges. They are to attend at Commencement, unless excused by the President; and the degrees of those who apply seasonably will be inserted in the Catalogue printed this year,

Candidates for admission to the University will be examined on the Monday next preceding Commencement, viz. the 27th day of August, at University Hall; the examination to begin at 6 o'clock, A. M.

JOHN T. KIRKLAND, *President.*

Aug. 18.

MOTHER AND DAUGHTEB.

FAMILIAR Letters between a Mother and her Daughter at School. By Mrs. Taylor and Jane Taylor—with a frontispiece, just published, and for sale by JAMES LORING, No. 132, Washington-street.

Rarely do we meet with a book, which, in such an artless, but beautiful style, lays open the tender heart of a fond mother, and the simple, unsuspecting honesty of a dutiful daughter. Whilst the young mind is delighted with the naration of entertaining incidents, religious instruction fastens on the understanding.

Mrs. Taylor's Hints to Females; Maternal Solicitude; Reciprocal Duties of Parents and Children: Memoirs of Jane Taylor. Aug 18.

LINCOLN & EDMANDS,

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquainted, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.

Hall J. Kelly, Esq. G; B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. Kelley's Second Spelling Book, I am convinced that his system of expressing the sounds of the vowels is judicious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.

Boston, August 26, 1826. B. A. GOULD.

From Mr. Blake, Rector of St. Matteew's Church, South Boston.

Dear Sir, Boston, Oct. 19. 1826.

I have so far examined your Spelling Book as to be much pleased with it. You appear to have united the utmost simplicity with a general plan more philosophical than I have seen in any similar work. While it is calculated to lead young persons to habits of the most approved orthography and pronounciation, it is comparatively free from the perplexing appendages with which many primary treatises on education are encumbered. I have, therefore, no hesitation in recommending your book as peculiarly deserving the attention of teachers. Very sincerely yours, &c.

Hall J. Kelly, Esq. J. L. BLAKE.

This admirable Spelling Book is going into extensive use, and is recommended by its plainness, good arrangement, and handsome execution Aug. 18

PEW FOR SALE.

A WELL-SITUATED FRONT PEW, in the Gallery of Rev. Mr. Ripley's Church, will be sold, if applied for soon, on reasonable terms. The Pew is furnished, and may be occupied on short notice.

☞ Inquire at this Office. Aug. 4th.

CLERICAL MANNERS AND HABITS.

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By SAMUEL MILLER, D. D.

☞ For sale also at this Office.

June 9

JUST PUBLISHED,

BY R. P. & C. WILLIAMS, 79 Washington-street, "*Candid Examination of the Episcopal Church*" in two letters to a friend. Fourth edition. To which is added, "*A Consideration of some popular objections to the Episcopal Church.*" August 4.

LINCOLN'S SCRIPTURE QUESTIONS,

For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.

July 28.

CHRISTIAN VISITANT.

The *Christian Visitant* or *Religious Miscellany*, Vol. 1, No. 4, for July and August, is this day published by N. S. Simpkins & Co.—Court Street, Boston.

CONTENTS. Variety; Despondence; Religious Sympathy; why are not the Means of Religion more efficient; a Sermon on Spiritual Influence; a few words respecting Christian Piety; Union among Christians; JUVENILE DEPARTMENT. the Selfish Boy Reformed. POETRY. A Summer Evening; the Sabbath School; Appeal for the Heathen. MISCELLANEOUS. The Christian; Schooling the Heart; Devotion; Sunday School Anecdote. INTELLIGENCE. The American African Colony; Horrors of Idolatry.

This periodical is not controversial, but purely practical, and peculiarly designed to promote practical piety, and virtue. Aug. 11.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

MOTTE'S SERMON.

"Simplicity in the Christian Faith Alike Scriptural and Powerful."

A Sermon Delivered on the morning of Lords Day July 1, 1827, at the second Independent Church in Charleston, S. C. by Mellish J. Motte.

Just received and for sale by Bowles and Dearborn, 72, Washington Street.

POETRY.

THE INFANT'S DREAM.

Fair child! upon thy blooming cheek
A deeper shadow lies,
And breathings low and sweetly weak,
Like fairy music rise;
And kindling o'er thy snowy brow,
Is rapture's fleeting gleam,
Till pulse and smile and tone avow
The gladness of thy dream.

Sleep hath its gift for life's dim close,
The dark and weary hour,—
A scene where twilight shades repose,
Upon the shutting flower:
And memory wins the aged thought
Back to its earlier joy;—
With what is thy loved vision fraught,
My bright and sinless boy?

Perchance the Athenian's lofty creed
In thee its proof may find,
And as a spark yet scarcely freed,
From Heaven's eternal mind,
Unconscious of degrading fate,
Which severs from the sky,
The glories of thy primal state
Still brighten on thine eye.

Reveal the mystery,—hast thou flown
Far from thy place on earth,
To revel in the mystic tone,
The voice of starry mirth?
And space, with all its glorious isles,
Swells it before thy sight,
That thus in dim reflected smiles
Thy sleeping dust is bright?

Surmise is vain, we only know
The founts of grief are sealed,
And thy young thoughts retain a glow,
Which earth could never yield;
And o'er thy strangely joyous rest,
Fair child! we darkly muse,
For when are after years imprest,
With such ethereal hues.

CALLIOPE.

MISCELLANY.

BOOK OF COMMON PRAYER.

"This Dame Grafton is strangely out of place here—fitter for a parlour bird, than a flight into the wilderness; and but that she cometh commended to us as a widow, a name that is a draft from the Lord upon every Christian heart, we might find it hard to brook her light and worldly ways. She raileth, and yet I think not with an evil mind, but rather ignorantly, at our most precious faith, and hath even ventured to read aloud from her book of Common Prayer—an offence that she hath been prevented from repeating by the somewhat profane jest of our son Everell; whose love of mischief, proceeding from the gay temper of youth, I trust you will overlook. It was a few nights ago, when a storm was raging, that the poor lady's fears were greatly excited, My womanish apprehensions had a hard struggle with my duty, so terrific was the hideous howling of the wolves, mingling with the blasts that swept through the forest; but I stilled my beating heart with the thought, that my children leant on me, and I must not betray my weakness, But Dame Grafton was beside herself. At one moment she fancied we should be the prey of the wild beast, and at the next, that she heard the alarm yell of the savages. Everell brought her, her prayer-book, and affecting a well-beseeming gravity, he begged her to look out the prayer for distressed women, in imminent danger of being scalped by North American Indians. The poor lady, distracted with terror, seized the book, and turned over leaf after leaf, Everell meanwhile affecting to aid her search. In vain I shook my head, reprovingly, at the boy—in vain I assured Mistress Grafton that I trusted we were in no danger; she was beyond the influence of reason; nothing allayed her fears, till chancing to catch a glance of Everell's eye, she detected the lurking laughter, and rapping him soundly over the ears with her book, she left the room greatly enraged. I grieve to add, that, Everell evinced small sorrow for his levity, though I admonished him thereupon. At the same time I thought it a fit occasion to commend the sagacity whereby he had detected the short-comings of written prayers, and to express my hope, that unpromising as his beginnings are, he may prove a son of Jacob that shall wrestle and prevail. *Hope Leslie.*

OUR PILGRIM FATHERS.

In the quiet possession of the blessings transmitted, we are, perhaps, in danger of forgetting, or undervaluing the sufferings by which they were obtained. We forget that the noble pilgrims lived and endured for us—that when they came to the wilderness, they said truly, though it may be somewhat quaintly, that they turned their backs on Egypt—they did virtually renounce all dependence on earthly supports—they left the land of their birth—of their homes—of their father's sepulchres—they sacrificed ease and preferment, and all the delights of sense—and for what?—to open for themselves an earthly paradise?—to dress their bowers of pleasure and rejoice with their wives and children? No—they came not for themselves—they lived not to themselves. An exiled and suffering people, they came forth in the dignity of the chosen servants of the Lord, to open the forests to the sun-beam, the light of the Sun of Righteousness—to restore man—man oppressed and trampled on by his fellow; to religious and civil liberty, and equal rights—to replace the creatures of God on their natural level—to bring down the hills, and make smooth the rough places, which the pride and cruelty of man had wrought on the fair creation of the Father of all.

What was their reward? Fortune?—distinctions?—the sweet charities of home? No—but their feet were planted on the mount of vision, and they saw, with sublime joy, a multitude of people where the solitary savage roamed the forest—the forest vanished, and pleasant villages and busy cities appeared—the tangled foot-path expanded to the thronged high-way—the consecrated church planted on the rock of heathen sacrifice.

And that we might realize this vision—enter into this promised land of faith—they endured hardship, and braved death—deeming, as said one of their company, that "he is not worthy to live at all, who, for fear or danger of death, shunneth his country's service, or his own honour—since death is inevitable and the fame of virtue immortal."

* * * * * * *

Never was a name more befitting the condition of a people, than 'Pilgrim' that of our forefathers. It should be redeemed from the puritanical and ludicrous associations which have degraded, it in most men's minds and be hallowed by the sacrifices made by these voluntary exiles. They were pilgrims, for they had resigned, for ever, what the good hold most dear—their homes. Home can never be transferred; never repeated in the experience of an individual. The place consecrated by parental love, by the innocence and sports of childhood, by the first acquaintance with nature; by the linking of the heart to the visible creation, is the only home. There is a living and breathing spirit infused into nature: every familiar object has a history—the trees have tongues, and the very air is vocal. There the vesture of decay doth not close in and control the noble functions of the soul. It sees and hears and enjoys without the ministry of gross material substance. *Hope Leslie.*

THE SELFISH BOY REFORMED.

The Christian Visitant, the *fourth* number of which is advertised in this day's Register, contains the following article, under the head "Juvenile department."

[From an original manuscript copy, now publishing.]

Mr. and Mrs. Daney, had three children, Edward, George, and Mary-Ann; they returned from school one delightful Summer Afternoon, each one holding in their hand, a Reward of Merit for attention to study; and ran into the parlour to show their mother the proof they had of being good children at school. "See what a pretty picture I have on my Reward," said Mary-Ann, "and two verses of a hymn. May I say them to you Mamma, the next Sunday, if I can get them by heart?" "Yes my dear," said Mrs. Daney, "and you may try to tell me the meaning of it." "So will I," said George and Edward, in one voice, at the same time shewing their hymns: "and now Mamma, may we have some fruit, and go and sit under the trees, in Papa's large field, we can soon walk there?"

Mrs. Daney loved her children, and did all in her power to make them good and happy; so she filled a little basket with fruit, and away they ran to the grove of trees. Mary-Ann and Edward were very good children, and had remembered the lessons and stories so well, that their mother had told them from the Bible, that they had learnt to love every one, whether they were poor or rich, and to do all in their power for each other. George had a good disposition, in many respects, but he was proud because his Papa was rich, and had a fine garden, and a great deal of money. He had forgotten that God had given him the means of being rich, and that instead of being proud, he should have been very thankful for all he had. But we shall now see what took place in the field, where they were gone, to regale themselves with the fine fruit. They had not been seated long, before they heard some one behind them, and on turning round, they saw a little *poor boy* picking up sticks which had blown off the trees. He was dressed very clean and neat, though his cloaths were very coarse. "What are you doing there?" said George, in a very angry tone, "I am sure, such a poor boy as you are, ought not to come into *my* father's fields." The little boy made a very submissive bow, and said "he had only been picking up the dry sticks to make his mama's fire, but if he had done wrong, he would not come again, though his mother was very poor, and he was little, and could do nothing else to help her, only to find dry chips and wood; and I do want to help her, in that way," said he "till I am big enough to work and earn some money—for she works very hard now, to buy books for me and to send me to school, and I must work for her after school, hours." "O, brother," said Edward, "how can you be so cross? I am sure if Papa knew that you refused the poor people so small a thing, as dry sticks, he would be very much displeased. Our papa," continued he, turning to the boy, "will give you leave to pick up as much dry wood as you want, if you do not take it from the fences, and I have heard him say he was very glad to see little boys kind, and try to help their parents all they could.

The poor boy, after thanking Edward for his kindness, and saying "he would pray God to reward him for his goodness," put the sticks, which he had gathered, in his basket, and was walking away; but Mary-Ann observing that during the time her brothers were talking with him, he looking very wishfully on the fruit, asked him if he should not like to taste some of it.—"O," said the boy, "it is too nice for such a poor boy as I am." "Edward," said Mary-Ann, "may I give some of the fruit to the little boy? "Indeed, sister you shall not," said George, starting up and seizing the basket of fruit, "mamma did not intend such apples and pears for beggars." "O, brother do not call the boy a beggar; you know we have fruit every day, and surely we can give him a little. "Pray Miss, interrupted the poor boy, do not deprive George of his fruit, for it is much too good for me." "Indeed, I think so too," said George with a sneer. "Fruit raised in a hot house is only for such folks as we." "How sorry Par would be to hear you say so," said Edward, "he has often told us we should be kind to the poor. But come George," said he, "you have no right to take all the fruit, we will divide it equally between us; and sooner than the little boy should be disappointed of what my sister intended to give him, he shall have mine." "I have no objection to that" replied George, "as long as my part is not lessened." The fruit was then divided; and Edward insisted on the boy's taking his part, and Mary-Ann who was determined not to be outdone in generosity, asked the poor boy if he had any brothers and sisters at home. He said he had four. "Well then," said she "I am sure you will not take any pleasure in eating the fruit without they have some, so you shall take my share, for your brothers and sisters. "The boy said he did not intend to eat it himself, but should carry it home to them, for they had no fruit; and sometimes he had apples given him by the neighbours, for doing little errands, but now she had given her's, they could all have some."

George all this time sat eating his fruit without taking any notice of them, till the boy was gone, when thinking to mortify his brother and sister, said "see, what a fine peach I have; does it not look tempting? O how good these grapes are; You wish now you had not been so foolish, as to have given your share to the beggar boy." "I dare say, answered Edward, that my sister does not repent of giving away her part of the fruit. I have often heard her say how good God was to us, and she wished every body had as much as we have." "To be sure I love grapes and peaches," said Mary-Ann; but I think I have received more plersure in giving them to the poor boy, than I should in eating them myself, had they been ten times as good. Did you see how pleased he looked Edward, when I spoke about his brother and sister. How glad they will be to see their brother with the fruit!" "And what is all that to you," said George, "if I could not have eaten the fruit myself, I would have given it away; but I have no notion of denying myself to please other people."

At this instant they saw the little boy with his hat off, running as fast as he could towards them. "There said George, is the impertinent boy coming, I suppose to try what more he can get, but he shall have none of mine." So saying he made all the haste he could to eat it. By this time the boy was very near them, and they perceived something in his hat, and in a minute more, Mary-Ann was agreeably surprised by his giving her a nest of linnets. "Miss, said he, I found this nest of linnets yesterday; and I hope you will be so kind as to accept them." "O, the sweet little birds," said Mary-Ann, "how pretty!" "You shall have my cage," said Edward, "to put them in," and away he ran to the house and returned with a pretty gilt cage in his hand. "I wish I had one for you sir, said the boy, I will bring the next nest I have." Edward told the little boy he was very kind, but that he need not bring any; but he was very glad his sister Mary-Ann, had one, for she had long wished for a linnet, and he had tried to buy her one, but could not find any. The boy was quite overjoyed that his present was so well received, and with a light heart bounded across the field and was soon out of sight. "There brother!" said Mary-Ann, "you see that poor folks can return a kindness as well as others." "I too, said George, would have given him some fruit, if I had thought of a bird's nest, but how could I suppose so poor a boy had any thing to give. "But did not Mamma," said Mary-Ann, "tell us this morning, that God was very good, and gave us all we have, when we could make no return, except to be good children; and that we should be kind to the poor without expecting any thing in return from them."

(To be continued.)

MONUMENT AT WATERLOO.

[Extract of a Letter.]

"While engaged going over the plains of Waterloo, my attention was often attracted by a most stupendous work going on, men, horses, and carts in great numbers, being employed; but from the interest I felt in the details of the battle, and the guide's description, it was some length of time before I could inquire what the building was intended for, at length the opportunity served, and upon inquiry, I found it to be a monument which the government of the Netherlands had ordered to be erected on the spot where the Duke of Wellington, and those who partook with him in the glory of that day, stood and where he issued those commands which decided that great event. The dukes' head quarters, at the commencement of the engagement were between two hills, on the road, from Brussels to Charleroi, behind the farm of La Haye Sainte; but the French getting possession of that farm, the Duke then moved his head quarters about two or three hundred yards to the right, on the rising ground on which this monument is now erecting. This monument, as it is called, has a very imposing effect even in its unfinished state. It is an earthen mound or hill of a conical form resembling the one on the Bath road, near Kennett, but of larger dimensions, and more striking appearance. It is of immense size, being upwards of seven hundred feet diameter at the base, or two thousand one hundred feet circumference. It is two hundred feet high, and one hundred feet in diameter at the top; there is a double carriage road winding round it in a spiral form, and supplying an easy means of ascent for carriages to the very top; and by this road the materials have been, and are conveyed, to complete the work. In the centre is a shaft of brick work, which has been carried up from the bottom; and is still going on. It is to be sixty feet higher than the top of the eastern mound, making the whole height two hundred and sixty feet. It is intended for a pedestal to receive a lion (which I understand, is the crest of arms of Belgium,) twenty two feet long, and twelve feet high which is ready to be put up when the work is finished. The mound has been eighteen months in hand, and is to be completed within six more; and, from what has already been done, little doubt remains that it will be so. For the first twelve months 2000 men, 600 horses, and as many carts as could be kept at work, were employed on it, and the number has only been reduced as the termination of this great undertaking approaches. As I before mentioned it is of a conical form, with the top cut off, and out of it the shaft or pedestal for the lion rises. At present as the works are going on, at top it has a pleasing appearance, from the great number of horses, and carts, and people, ascending and descending by the winding road." *Dem. Press.*

HALLEY AND SIR ISAAC NEWTON.

Halley the great Mathematician dabbled not a little in infidelity; he was rather too fond of introducing the subject; and once when he had descanted somewhat freely on it, in the presence of his friend Sir Isaac Newton, the latter cut him short with this observation. "I always attend to you Dr. Halley, with the greatest deference when you do us the honor to converse on astronomy or the mathematics, because these are subjects you have industriously investigated, and which you well understand, but Religion is a subject on which I always hear you with pain, because it is one which you have not seriously examined, and therefore do not comprehend; you despise it because you have not studied it, and you will not study it because you despise it."

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.

July 14.

HYMNS FOR CHILDREN.

JUST published, and for sale at this office "HYMNS FOR CHILDREN."

☞ A notice of this little work will be found among the communications in the Register of June 16.

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.

April 28, 1827.

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York.

may 19

JUST RECEIVED,

BY BOWLES & DEARBORN, 72 Washington-street, Boston,—*A selection of* HYMNS *and* PSALMS, *for Social and Private Worship.*—(Fourth Cambridge Edition.)

*** The above Books will be sold at less than cost, having been used a few times. 6w July 28.

JUST PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *North American Review*, No. LVI. *Contents.* Art I. KRUSENTERN'S VOYAGE AND RESEARCHES. 1. Voyage round the World; 2. Vocabularies of the Languages of some of the Tribes of Eastern Asia, and on the Northwest Coast of America—By A. J. Krusenstern; 3 Recueil de Memoires Hydrographiques. II. GREECE AND THE GREEK FRIGATES. 1. Vindication of H. D. Sedgwick; 2. A Narrative of the Material Facts in relation to the Building of the Two Greek Frigates—By Alexander Contostavlos; 3. Report of the Evidence, and Reasons of the Award of the Arbitrators; 4. Exposition of the Conduct of the two Houses in New-York respecting the Greek Frigates. By William Bayard; 5. Refutation of the Reasons assigned by the Arbitrators—By H. D Sedgwick; 6. An Examination of the Controversy between the Greek Deputies and two Mercantile Houses in New-York—By John Duer and Robert Sedgwick. III. BALTIMORE AND OHIO RAILROAD. Proceedings of sundry Citizens of Baltimore respecting the most efficient Means of Improving the Intercourse between that City and the Western States. IV. MILTON'S ENGLISH PROSE WORKS. A selection from the English Prose Works of John Milton. V. INSURRECTION OF PAEZ IN COLOMBIA. 1. Manifesto que el Poder Ejecutivo de Colombia presenta a la Republica. 2. Documento Curioso sobre los Acontecimientos de Venezuela. 3. Respuesta del Jeneral Paez a la Carta Confidencial, que le dirigio el Vicepresidente de la Republica. 4. Ejecucion del Decreto del Poder Ejecutivo. VI. M'CULLOCK'S POLITICAL ECONOMY. The Principles of Political Economy, with a Sketch of the Rise and Progress of the Science. VII. SPOLIATIONS OF THE FRENCH PRIOR TO 1800. 1. Message of the President of the United States. 2. A Sketch of the Claims of sundry American Citizens. 3. Report of a Select Committee of Congress. VIII AMERICA. America; or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their Future Prospects. By a Citizen of the United States. IX. NOVEL WRITING. 1. Almack's, a Novel. 2. Vivian Grey. Part I. and Part II. X. MORTON'S NEW ENGLAND'S MEMORIAL. New England's Memorial, by Nathaniel Morton. Fifth Edition, with large Additions in Marginal Notes, and an Appendix, by John Davis. XI. CRITICAL NOTICES. 1. Gadsden's Address to the Florida Institute. 2. Dwight's Oration on the American Revolution. 3. Tillinghast's Discourse on Domestic Industry. 4. Common Schools in New York. 5. Jackson's New Method of Teaching Languages. 6. exhibition of Pictures at the Boston Athenæum. 7. Memoirs on Adams and Jefferson. QUARTERLY LIST OF NEW PUBLICATIONS. July 7.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 166 Washington-street, in boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS—NEW EDITION.

JUST published, and for sale by THOMAS WELLS, No. 92, Hanover-street, a selection of HYMNS and PLALMS, for Social and Private Worship—sixth edition.

This is a good edition, of handsome 18mo. size, on a fair Small Pica type, and good paper, from the University Press in Cambridge. It agrees in its arrangement with the last stereotype edition,—with so slight variations as to permit of the promiscuous use of both, except in the choir, where strict uniformity is essential. July 7.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

GENERAL AGENTS, Bowles & Dearborn, No. 72, Washington-street, *Boston.*

MASSACHUSETTS Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gill, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings; *Lowell.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton.*

VERMONT. Rev. George G. Ingersoll, *Burlington.*

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland.*

CONNECTICUT. Rev. Samuel J. May, *Brooklyn*; NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield.*

PENNSYLVANIA. James Kay, *Philadelphia.*

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington.*

MARYLAND. William G. Appleton, *Baltimore.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.* m 31.

CHRISTIAN REGISTER:
Printed at 166 Washington-street,
For the Editor, by
SAMUEL B. MANNING.